



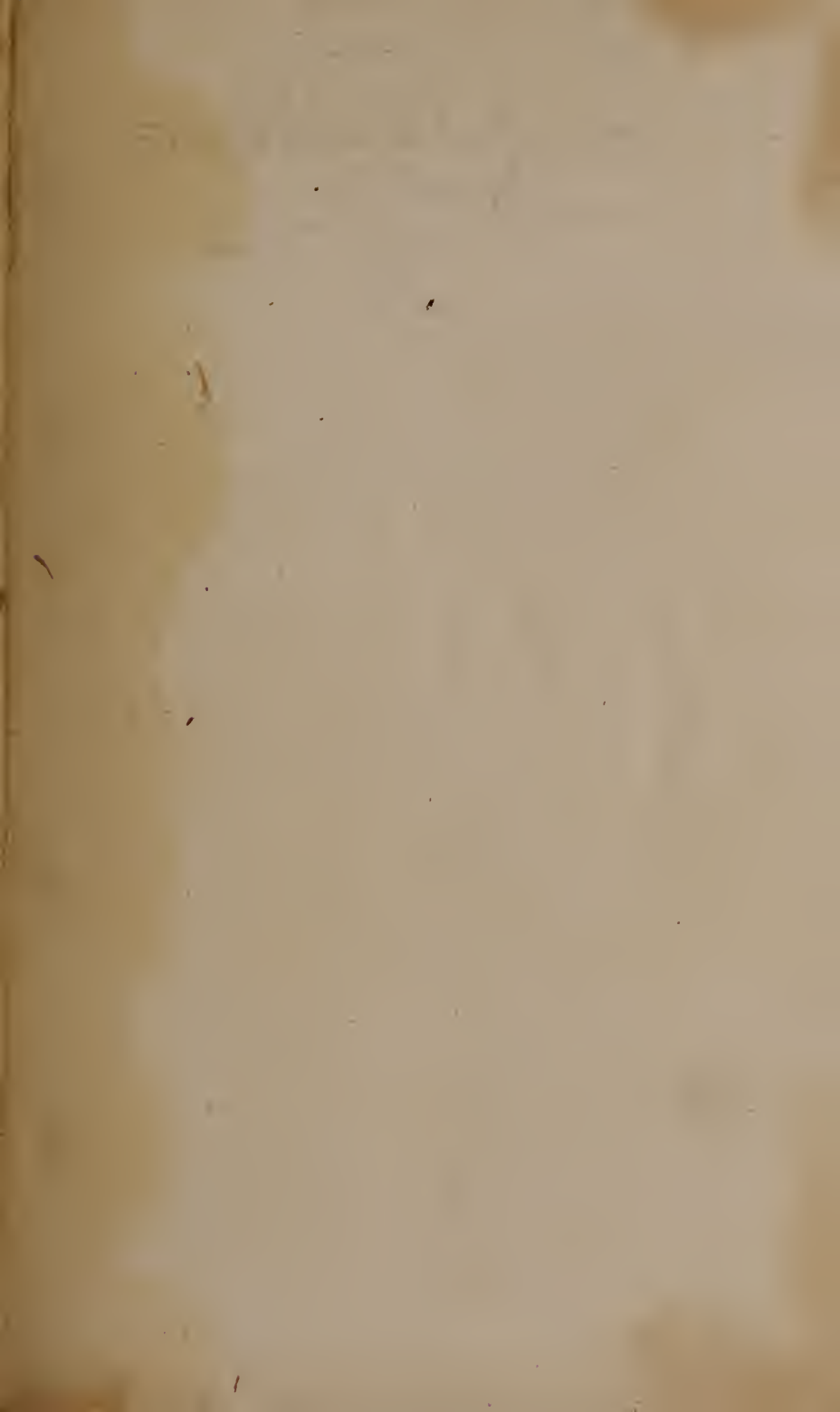
Library of the Theological Seminary,
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

Shelf.....

Number.....



THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

NOVEMBER, 1820.

ON THE ERAS OF JEWISH LIBERTY.

To the Editors of the Jewish Expositor.

Gentlemen,

THE Jews now suffering under the Roman captivity, may date an era of their deliverance from every great overthrow of that despotism; of which this year affords a memorable instance, in the late concussion of all the remaining despotic governments in Catholic countries; and which has taken place at the conclusion of the 1290 years, agreeable to my observation written last year, and published in the Expositor of March last, the same month in which the Spanish Inquisition, that dreadful engine for persecuting Jews and heretics, was finally abolished. It remains for England to extend and improve the privileges, now opened to the Jews in foreign countries, in a manner conformable to

VOL. V.

her accustomed piety and benevolence.

The restoration of the Jews to their own land, will coincide with the full period of the second woe, when the Ottoman empire which holds Judea, shall be entirely removed; which I contend must not, as C. D. remarks, be reckoned from the conquest of Constantinople in the year 1453. This great deliverance of Israel, will be more glorious than those from Egypt and Babylon, so celebrated by the song of Moses and the prayer of Daniel; for in those instances, the Lord delivered them from captivity in one nation only, but in this "he will gather them from *all the nations*, and from all the places whither he has driven them, and bring them again into the place (Judea) whence he caused them to be carried away captive." Jer. xxix. 14; and from one despotic government, as that of Pharaoh and

3 G

Belshazzar, but in this from various independent governments and languages, which must all concur to promote this object; and in the mean time Judea is occupied by one hostile and independent empire, the fiercest and most numerous of them all. The miracles of divine providence by which so many opposite interests will agree in one, and the most barbarous as well as the most civilized, will give liberty to one nation, is compared to inspiring the most inanimate parts of creation with praise. "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. lv. 12. The work though so great will be short, by which the hand of the Almighty will appear, who can do so much in a little time.

The period is "an hour, and a day, and a month, and a year," Rev. ix. 15. which I propose to interpret in two calendars, according to his comprehensive wisdom who appointed it. An hour is the twelfth part of a day. "Are there not twelve hours in the day?" John xi. 9. which in a year of 360 days, will be 30 days or a month. The small difference of the solar year in this number of years may be passed over, but the sum of the years in two reckonings of the nations will vary as follows, a day being put for each year.

Hebrew and Greek.	Roman Calendar.
Day - - 1	- - 1
Month - 30	- - 28
Year - - 360	- - 365
<hr/>	
391	394

This period of the Ottoman empire is dated from the most important eras in the reign of Othman, from the year 1290 to 1327, who was its founder, or of Amurath II. who, I shall observe, was its restorer. As to the first, the rival empire of the Moguls, for a time restrained the Turks, or bound them at the river Euphrates; but Gibbon observes, "The death of Cazan, May 31, 1304, one of the greatest and most accomplished princes of the house of Zingis, removed this salutary controul, and the decline of the Moguls, gave a *free scope* to the rise and progress of the Ottoman empire." Thus in June, 1304, Othman appeared very formidable, against whom the Christian princes in Bithynia combined, and were defeated; from which there are 394 years and one month to July 31, 1698, when the Turkish ministers having accepted the principle on which the peace of Carlovitz was settled, first met the Christian, the British, Austrian, Prussian, and Venetian Ambassadors, on equitable and honourable terms, at Belgrade. Our truly great William III. who obliged Louis XIV. to disgorge his unjust conquests, by the peace of Ryswick, in 1697, was also the mediator of this peace, on

the principle of *Uti possidetis*, by which the Turks submitted to lose their former conquests. "The peace of Carlovitz," Coxe observes, "forms a memorable era in the history of the house of Austria and of Europe. The Turkish empire lost nearly half its possessions in Europe, and from this diminution of territorial advantages the Ottoman empire, which once threatened universal subjugation, *ceased to be formidable to Christendom.*"

The shorter period we derive from a later date, from the conquest of Prusa, which became the capital of the Ottoman empire, according to Knolles in 1327. Gibbon says, "It was not till Othman was oppressed by age and infirmities that he received the welcome news of the conquest of Prusa. From the conquest of Prusa, we may date *the true era of the Ottoman empire.*" By the addition of Thrace to Bithynia the Turks surrounded Constantinople, both in Asia and Europe; as the Jews conquered Judea and erected their kingdom before they took Zion. From this era there are 391 years, (and one month probably if we knew the month of the conquest of Prusa,) to the conclusion of the peace of Passarowitz, July 21, 1718, when that of Carlovitz was confirmed by the Turks, who yielded Belgrade, the bulwark of Hungary, to the emperor. Though the Turks have regained Belgrade, they have suffered since greater losses on the side of Russia.

As the Ottoman empire still exercises its oppressive tyranny over immense regions of Asia and Europe, we look for a further date of its periods 394 and 391; which we shall find from its restoration, after a severe shock from the Mogul empire, which arose under Tamerlane, and by the total defeat of Bajazet again restrained the Turkish empire. It was however, loosened again, as Gibbon observes, "The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it rose with fresh vigor and more lively vegetation." After that defeat a state of anarchy succeeded, and Mustapha, the last competitor for the Ottoman throne, was subdued by Amurath II. "The victory of Amurath was followed in the ensuing spring, 1422, by the siege of Constantinople." From that victory, therefore, which took place in 1421, which enabled the Turks to besiege that city, though they raised the siege then, yet we may date their revival. From this era there are 394 years to the Congress of Britain, Austria, and Russia, &c. 1815, by whom the Turks were further obliged to yield the Ionian Islands; which they did reluctantly, but they dared not oppose so great an alliance of Christian powers, and it implied their total expulsion from Europe.

Now we come to the establishment of the Turkish empire after its restoration, which was by the conquest of Greece,

and of Thessalonica the capital of Macedonia. Amurath II. had a most difficult contest with the greatest Christian commanders, Huniades and Scanderbeg, and only preserved his empire by that conquest. Gibbon says, "The Turkish Sultans were persuaded that soldiers must be sought, not in effeminate Asia, but among the hardy and warlike natives of Europe, the provinces of Thrace, Macedonia, Albania, Bulgaria, and Servia became the perpetual seminary of the Turkish army." Like Bonaparte, Amurath II. twice abdicated the throne; and like him was much beloved by his soldiers, though they suffered great loss from the brave stand of his opponents. On his return from his first abdication he fought the battle of Varna, which resembled that of Waterloo, for he soon abdicated again; and on his second return gained a great and bloody victory at Cassova, which lasted three days, as probably Bonaparte may after his second return, in Italy. Amurath conquered the famous city of Thessalonica by assault, in the year 1432, and from hence drew his best soldiers; from which there will be 391 years to 1823.

Thus Constantinople neither hindered the foundation nor the restoration of the Ottoman empire; but as the periods of the one were exclusive of the conquest of the Greek capital, which existed so long in a state of decay, so may those of the other. As

the total decline of this woe was dated from the conquest of Prusa, so its total extinction from that of Thessalonica. As the former woe passed away, and the Saracen conquests ceased from their foundation of a splendid capital at Bagdad; so the barbarian empire of the Turks was less formidable when fixed in a luxurious capital like Constantinople, than when they moved from one capital to another. The expulsion of the Greeks from Constantinople, added both to the learning and power of the western empire, and so was rather a date of the decline than the rise of the Turkish empire.

This conclusion in 1823, receives confirmation from two witnesses, Daniel and Ezekiel, whose periods lead to the same issue. Daniel's "1290 days, from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up," Dan. xii. 11. signifies a period of religious persecution and war in support of tyranny. This desolation was set up in the west, by the conquests of Belisarius, the general of Justinian, whose first victories by which he subdued the empire of the Goths and Vandals, and established the Catholic church, was from September 15, to December 16, 533; from which we have 1260 years to the conquest of Toulon, on nearly the same day, December 18, 1793; from which that Catholic Christian empire began to fall; and 30 years more to the end

of the war, and the overthrow of the whole barbaric empire of the papists and Turks, in December 1793. Justinian's empire in the east and west established the Catholic church with the persecution of all Jews and heretics; but this overthrow of the eastern and western empire will restore the Jews, with religious liberty; and being in 1290 years, will end 1823.

We arrive at the same conclusion from Ezekiel's numbers, which relate to the invasion of the Jews on their return, and signify the whole period of war and persecution, from the Assyrian invasion of the ten tribes 740 years before Christ. The seven years of burning the weapons of war, Ez. xxxix. 9, which signify an end to war, if estimated at the longest period of solar years, will signify $2556\frac{1}{4}$ years; to which seven days are added for sin-offerings every day, Ez. xliii. 25. which signify a renunciation of sins and abuses every year, for seven years more, and the eighth a year of acceptance. From B. C. 740, there are $2556\frac{3}{4}$ to the last quarter of 1816, when after the revolutionary war, general petitions for reform and prevention of war, were presented in England, and the Massachusetts' Society in America was formed, and petitioned the emperor Alexander for abolishing war. Seven years from that time, will bring us also to the last quarter of 1823; and then 1824 will be the year, when God will accept his ancient

people; whom he hath fore-known, and will not cast away for all that they have done. Thus we have a threefold cord which cannot be easily broken, by which the date proposed is bound; and unless some very strong efforts should pull it away or break it, I am bound to believe in it; and rejoice that the time is near to come, and Christ's righteousness to be revealed in his married wife, the Jewish Church. W.

Sept. 18, 1820.

ON THE IDENTITY OF THE OLD
AND NEW TESTAMENTS.

LETTER III.

To the Editors of the Jewish Expositor.

Gentlemen,

IN further pursuit of my object, to shew to the Jews from various instances the close connection, I may say the identity, of the Old and New Testaments, and that the former cannot be fully or usefully understood but by the help of the latter, I will first advert to a topic closely allied to one handled in my last letter, the circumstance that Moses and Joseph had each but one wife, and each two sons, both Joseph and Moses being recognized types of Jesus Christ.

I have been the more struck with the circumstance, that Isaac had also but one wife, by whom also he had two sons, from his contrast in this respect with his father Abraham, and his son Jacob, Abraham having had, besides his wife Sarah,

Hagar as a concubine, and Keturah as a wife or concubine, and Jacob having had two wives and two concubines, the families of each of these patriarchs having been numerous; but having already offered a conjecture why Moses and Joseph, both types of Christ, had each one wife and two sons, I see in it an explanation, why this also happened to Isaac, who was a distinguished type of Christ, having been in his own person the type of the sacrifice of our blessed Redeemer, and on the very spot on which he died for us upon the cross; and this discovery of a third type of Christ, similarly circumstanced in this respect to Joseph and Moses, confirms my opinion already stated, of the instruction intended to be conveyed. It may also be supposed, that Isaac having been thus selected as a type of the sufferings of our Saviour, having in some sort actually represented them, was on that account to be a man of a particularly chaste and peaceable life; and in that latter respect the contrast also is strong with his father and his son, both travellers, men of war, and of eventful lives. He does not appear in the transaction of seeking out a wife for him until the end of it; Abraham sends a servant for a wife for Isaac of his kindred; when he meets her close to his home on her arrival, he had not gone out for that purpose, but to pray, or to meditate; but he loves her when he had married

her. Abraham chose Keturah for himself in his old age; Jacob is sent to choose himself a wife in a strange country. We know that, besides their other migrations, Abraham went to Egypt, and Jacob died there; but Isaac was forbidden of God to go there, and was ordered to remain in the land of Canaan; he sojourns there, and sows, and receives in the same year an hundred-fold, "and the Lord blessed him." He obtained Rebekah not as Abraham and Jacob obtained their wives; Abraham tells his servant, when he sends for a wife for Isaac, that "the Lord God of heaven shall send his angel before him:" the whole transaction, where the servant is concerned, is visibly under heavenly guidance; and Laban and Bethuel tell him, that "the thing proceedeth from the Lord." There is a hallowed rest, a peace, a tranquillity, an absence of fierceness, or violence of human passion, peculiarly remarkable in the life and conduct of this patriarch, well befitting him, who in early youth lay bound as a sacrifice on an altar in mount Moriah, foreshewing the offering up, on that very spot, of the meek and lowly Jesus, as a propitiation to heavenly justice. It is remarkable, that in the cases of the son of Isaac and of Joseph, the birthright was given as a blessing to the younger son, and in each case contrary to the wishes of the father.

We are apt, in considering the Mosaic law, to conceive

that the Almighty legislated more peculiarly for the Israelites, and with very particular enactments, than was the case. Even some of the types of redemption through our Saviour, date from a period preceding that of the election of Abraham; and this should lead them the more readily to understand how it is, that all nations are to be blessed through him, that is, through the Messiah, who in the flesh will be one of his descendants, and not the Israelites alone.

1. The Sabbath, which figures the Millenium, or seventh period of 1000 years, and during which mankind shall rest, when Israel shall have sought salvation through Jesus Christ; the Sabbath was ordained as soon as the creation was completed; and we find the Israelites observing it in the desert, before the Law was announced to them.

2. Circumcision was prescribed to Abraham, to his male descendants, and to his household, and it was ordered to be practised the eighth day, as in Leviticus.

3. With respect to clean and unclean birds and beasts, we find that God before the flood gave directions to Noah as to beasts designated as clean, an expression understood by him; and that immediately after it, Noah offered up burnt-offerings of every clean beast, and of every clean fowl.

4. Sacrifices took place, we know, soon after the fall; and it seems most probably by

divine ordinance. The greater favour found by the sacrifice of Abel, is certainly, in a considerable degree, attributable to its having been one, not of the fruits of the earth, but where the firstlings of the flock, and blood, typical of the sacrifice of our Saviour, were offered up. It is also observable, that Cain's offering is not said to have been of the *first-fruits* of the ground, and we are to conclude they were not such, or undoubtedly it would have been stated, as it is, that Abel offered up the *firstlings* of the flock. Now he failed, in not offering up the first-fruits, both in point of the type, and in point of reverential gratitude to God. In Noah's sacrifice, as I have just had occasion to observe, every clean bird and every clean beast were offered up, but no other, it appears; and we know how acceptable it was unto the Lord. But the sacrifices enjoined the Israelites were the most correctly foreshewn, in those which the Almighty commanded Abraham to offer up, the heifer, the she-goat, the ram, the turtle-dove, and the young pigeon.

5. It is clear from the history of Judah and Thamar, that thus early, and so long before the Mosaic code, it was a positive, recognized law, that where the elder brother died without seed, the other brothers were to marry the widow in succession, until she bore a child; even in so extreme a case, as that which thus occurred, Judah, on learning correctly what

had happened, desists from his purpose of causing her to be put to death, and says, "She hath been more righteous than I, because that I gave her not to Shelah my son;" and what Judah says at the tenth verse of the chapter, in which this history is related, (Genesis xxxviii.) shews also, that he was aware, that it was his duty to give her in wedlock to his son Shelah, after the death of Onan, to whom she had been espoused on the death of Er. It is sufficiently remarkable, that the Meenas, a tribe of robbers of Jajghur, in the north west of India, who intermarry with no other tribe, have a law, or usage, according to which, when an elder brother dies leaving a widow, the second brother takes her, and on his death the third, &c. until she is past the age of child-bearing. The union thus formed is not called marriage, but has the same privileges, and does not admit of divorce, it is called "Nata." Does this tribe inherit, in part, the original, or the Jewish law? The former supposition is the most probable. The features, however, of the Meena, in Broughton's 'Letters from a Mahratta Camp,' whence this account is taken, are very Jewish.

6. We find, in the case above cited, that in Judah's time it was, moreover, an established law, that a woman, guilty of incontinency under such circumstances as those in which Tamar stood, should be put to death; and in Leviticus and

Deuteronomy we see two cases, besides that of adultery, in which incontinent women were punished with death, and in one of them by being burnt, as Judah, on discovering Thamar's offence, commanded that she should be.

7. The prohibition, in the law of Moses, to eat blood, is the renewal of that issued to Noah by the Almighty. Blood, the Christian reader will be aware, was thus hallowed as the type of that, which was to be shed on the cross by the Redeemer of mankind; and the type being fulfilled, the prohibition has no longer its effect, or force as law. And thus sacrifices, as I have already stated, which were probably ordained of God in the beginning, two of which we know were acceptable to him, and one of which was commanded by him long before the promulgation of the Mosaic law, no longer makes a part of the worship, which man offers up to him, as they were only the types of the great sacrifice of the Lamb of God, and were therefore fulfilled, when our Saviour gave up the ghost upon the cross.

8. Tithes were commanded by the Mosaic law to be paid to the Levites as an inheritance of that which was due to the Lord, (see Numb. xviii. 21. 24. and Leviticus xxvii. 30. 32.) and holy; but we find Jacob vowing to give to God the tenth of all, that he should give him; and Abraham, at an earlier period, when return-

ing with the spoil of the conquered kings, giving tithes of all to a Canaanitish priest of the Most High God, the king of Salem, Melchizedek.

9. By the Mosaic law, punishment is denounced as to be experienced in this world by those, who fail in respect to their parents; but this is clearly a re-enactment of an older law, under which Noah cursed Canaan for the offence against his parent committed by Ham, and denounced against him and his progeny, chastisements in this world;—there must have been such a law in Noah's time, or the patriarch could not have then acted on one unknown to the offender, or retrospective.

10. As God never acts towards man for his punishment by laws unknown to him, or retrospective, it is sure, that he would not have chastised the inhabitants of Sodom and Gomorrah with death for their offences against nature, had he not before that time promulgated a law decreeing such penalty against this horrible crime and sin; this law, then, was long anterior to that of the like effect in Leviticus. (xx.13.)

11. The separation of women during a certain period enjoined by the law of Moses, is found practised in the time of Laban and Jacob, and recognized (Gen. xxxi. 35.).

12. The sanctification, by pouring oil upon Aaron, and upon certain objects, by Moses, was not a new mode of hallowing, for Jacob sanctified

the stone which had served him as a pillow, by pouring oil upon it, when he had set it up for a pillar on the spot on which he had seen a heavenly vision.

13. As the use of the number seven occurs often in the Mosaic law, so does it in Bible history before its promulgation. Vengeance on any one who should slay Cain, was to be taken sevenfold. The clean beasts, and fowls of the air, were taken into the ark by sevens. In the book of Job, God directs Eliphaz, Bildad, and Zophar, who were not Israelites, to offer up seven bullocks and seven rams. This number, indeed, was as it were hallowed to all mankind, as being that of the days of the creation.

14. If idolatry is forbidden by the Mosaic law, so was it also in earlier times an admitted offence. We see Jacob causing his household to put away their strange gods. In Job's time, the worship of the moon was an offence punishable by the magistrate.

15. As adultery was punished with death, according to Leviticus, (xx. 10.) so in the time of Abraham, we know from the declaration of God to the Philistine king Abimelech, that this was an offence then punished with forfeiture of life.

16. Moses records the law of God to the Israelites to be, that the murderer shall be put to death. In the beginning, murder was not punished with death, as God denounces seven-

fold vengeance against him, who should slay Cain; and a particular cause of this denunciation can be well imagined. But we find, that immediately after the deluge, God enacted that murder should be punished capitally. Gen. ix. 5, 6.

We are irresistibly drawn by the reason of the thing, to the conclusion, that the Almighty did in the beginning promulgate a code of laws, for the government of mankind; and when we reflect upon the evidence resulting from the consideration of the usages, and the laws which we thus find in force, at very earlier periods of the existence of man, and in the regions first peopled, we cannot doubt that we see in them, parts of these statutes issued by the Almighty, to establish the relations of man towards his Creator, and towards his fellow creatures, distinct traces of an heavenly fabric.

In my last letter, I suggested a reason, why the immortality of the soul was not clearly declared to the Israelites, when the law emanated from God! But indications, nay proofs were given, of the truth of this doctrine; and there is one proof that the soul does not perish, when death dissolves its union with the body, which holy writ affords to the Hebrew, and which alone ought to have been convincing to him. When Samuel arose before Saul, at the witch's at Endor, every part of the relation distinctly shews, that it was really the

prophet, whether clothed in his flesh, or the same in appearance only, I do not pretend to affirm. Saul perceives that it is Samuel. "And Samuel," says the book of God, "said to Saul, Why hast thou disquieted *me* to bring *me* up?" He reasons with Saul on his disobedience to God, and tells him of the destruction, it is the next day to bring down upon him, thus prophesying truly and denouncing heavenly vengeance; and he tells him, that on the morrow, he and his sons shall be with *him*, that is, not with a shade, a nothing, but with an actually existing being, of whose efficient existence Saul had at that moment but too overpowering a proof. The Israelite should therefore perceive, that the doctrine of Jesus Christ, of the life of the soul beyond this world, is a confirmation of one he ought already to have seen distinctly traced out to him in the Old Testament.

I am, &c.

W. Y. K.

FURTHER REMARKS OF J. B.

To the Editors of the Jewish Expositor.

Gentlemen,

YOUR Correspondent ΦΙΛΩ does not appear satisfied that by the expression "barren," "desolate," "afflicted," "wife of youth," &c. in Isaiah liv. the Jewish church and people are designated. It is a point of vast importance, as affecting the general interpretation of prophecy; and therefore, in

confirmation of what I before advanced, I beg leave to state, that many other parts of Scripture contain parallel expressions, which, according to their context, can only be referred to the Jewish Church and people.

1st. The prophet Isaiah in chap. i. thus relates the burden of Judah and Jerusalem. "Ah, sinful nation! Children that are corrupters, why should ye be stricken any more! Your country is desolate, your cities are burned with fire; and the daughter of Zion is left as a besieged city. The faithful city is become a harlot, thy princes are rebellious, thy silver is become dross, and the wine mixed with water.—Therefore, saith the Lord, I will turn my hand upon thee, and purely purge thy dross, and I will restore thy judges as at first. Afterward thou shalt be called the city of Righteousness, the faithful city."

2nd. The word of the Lord by Jeremiah, in chaps. ii. and iii. reasons thus in the ears of Jerusalem. "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness. I brought you into a plentiful country, but when ye entered, ye defiled my land, and made mine heritage an abomination. Thou playedst the harlot with many lovers, yet return again to me, saith the Lord. When I had put away backsliding Israel and given her a bill of divorce, yet her treacherous sister Judah played

the harlot also. Turn, O backsliding children! for I am married unto you."—In Jer. vi. The word of the Lord argues thus. "I have likened the daughter of Zion to a comely and delicate woman. Prepare ye war against her. Cast a mount against Jerusalem. This is the city to be visited. Be thou instructed, O Jerusalem, lest I make thee desolate; a land not inhabited."

3rd. The word of the Lord by Ezekiel, in chap. xvi. speaks thus to Jerusalem, "Thy birth was in the land of Canaan, thy father was an Amorite, and thy mother a Hittite. I passed by thee, and saw thee polluted in thine own blood; I said unto thee when thou wast in thy blood, Live. I spread my skirt over thee and covered thy nakedness, yea, I swore unto thee, and entered into a covenant with thee, and thou becamest mine. I washed thee with water and I clothed thee, I decked thee with ornaments, and I put a jewel on thy forehead, and thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness which I had put upon thee, saith the Lord God. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications upon every one that passed by. Moreover thou hast taken thy sons and daughters, whom thou hast borne unto me, and these thou hast sacrificed to be devoured. Behold, I will judge thee as

women that break wedlock and shed blood are judged, and I will give thee blood in fury and jealousy, that thou mayest bear thine own shame, and be confounded in all that thou hast done. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant, that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord God."

If the limits of your miscellany permitted, I could adduce many other instances, where expressions exactly parallel with those of Isa. liv. are applied distinctly to the Jewish church and people: and therefore, scripture being the sure interpreter of scripture, unless it can be shewn that the same expressions are applied in other scriptures to some other church and people with distinctness, it is not to be controverted, that the Jewish church and people are designated by those expressions of Isa. liv. which I have referred to. And this, as *Φίλω* concedes to me, is sufficient to determine the whole context to chap. lxiii. inclusively. If indeed, Isa. liv. to ver. 8. of lvi. be referred to the primitive Gentile Christian church, as *Φίλω* contends; the promise is, that her seed shall inherit the Gentiles; that she shall call a nation she knows not; and that nations who knew her not, shall run unto her; which,

seeing that the church and the nations are equally Gentile, seems almost an abuse of terms: but applying these promises to the Jew, the harmony is very obvious, and they agree with other scriptures. To urge, as a solution of the difficulty, that the prophet is here declaring the extension and enlargement of the Christian church throughout the Gentile world, is to negative the statements of the apostle Paul in Rom. xi; and to deny the promise to Judah, in Gen. xlix. 10, that unto him shall be the gathering of the nations.

Your correspondent *Φίλω* considers, that there was a primitive Gentile Christian church, in the days of Abraham, to which Isa. liv. may be applied. He says, we may reasonably conclude, that, in Abraham's time, Melchisedec was not the only pious character, without the pale of Abraham's family. He instances Job and his three friends, as pious persons answering to this description, and upon this he assumes, "The Lord then had an ancient Gentile church, which did shamefully in the days of her youth." Reference to scripture appears to me to contradict not only the assumption of *Φίλω*, but the statement upon which he founds it. Prior to the Mosaic, there existed the Patriarchal economy, under which the knowledge and worship of the one true God, in typical sacrifice, was continued upon earth, the priesthood descending to the first born son. Thus

the priesthood of the new world, after the flood, devolved to Shem, from his father Noah : and I agree with the late Mr. Granville Sharp, and other eminent men, in thinking, that Melchizedec was no other than the Patriarch Shem, under his name a title of office, as a type of Messiah, King of Salem. This may be matter of controversy, but it is sufficient to defeat the consequences deduced by *Φιλω*, in considering Melchizedec as a pious person, without the pale of Abraham's family. Regarding Job and his three friends, they also are typical personages, and perhaps their names, like that of Melchizedec, may have been names assumed. When and where they actually lived, seems hardly agreed amongst the learned ; this, however, is certain, that they must have been descendants of Noah ; and, considering them as pious persons, we may reasonably suppose them (according to *Φιλω*'s phraseology) to have been lineal descendants of Shem, the direct ancestor of Abraham, for in his time the spiritual seed is to be traced. They could not, however, be without the pale of Abraham's family.

My own scripture reading does not enable me to discover the traces of any such ancient Gentile church as *Φιλω* supposes ; and it seems to me impossible any such church could have existed, if the Articles of the church of England rightly define the term

Church. "A Church is a congregation of faithful men, in which the pure word of God is preached, and sacraments administered according to Christ's ordinances, in all those things that of necessity are requisite for the same." I cannot find any church of this description except the patriarchal, before the Mosaic dispensation.

Your correspondent refers to Gal. iv. as a decisive proof of an ancient Gentile church ; but I do not assent either to his interpretation or to his commentary upon that scripture. I consider the apostle as there describing the difference, and marking the distinction, between children after the flesh, and those who are born of the Spirit. He teaches us that they who are born of the Spirit are free, "like unto Jerusalem which is above, which is the mother of us all." And by the expression, "Jerusalem which is above," I understand that which is spoken of by the same apostle in Rom. xi. as the good olive tree. But there is no room either to enlarge upon this, or to notice your correspondent's remarks upon the Gog and Magog of Ezekiel, as contradistinguished from those of the Revelations, further than by entreating his candid examination of the scriptures which relate to the second Advent, and to the first and second Resurrection. And I incline to believe, he will soon be satisfied, as others have been, that my remarks are better

founded than he is at present inclined to suppose.

I am persuaded your amiable friend will not take it amiss, that I should thus reply to him, for the purpose of enforcing my dissent from his opinions. The subject is of great importance in these latter days; but still I should not have ventured to discuss it so freely here, had I not been invited by the candour of his remarks, and the Christian spirit he evinces. Any other than friendly controversy upon biblical subjects, is unprofitable, and worse than useless. Those who know the most can know but very little; and I do not presume to commend myself as knowing more than others. The things of God knoweth no man, but the Spirit of God: and by that Spirit only can we know, the things that are freely given to us of God.

I am, &c.

J. B.

Sept. 5. 1820.

FURTHER REMARKS ON ISAIAH LXIII.

Gentlemen,

THE fear of exceeding the proper limits of a letter having induced me to omit noticing in my last several scriptures referred to by J. B. and fully explaining my own view of Isa. lxiii. 1—6; I owe it perhaps both to him, and your readers, with your permission to resume the subject.

Not fully understanding to what extent J. B. carries his

notion of a general judgment on the nations, I shall only observe, that I apprehend there are four periods (the first far advanced) each to be followed by glorious results, to the one or other of which every prophetic denunciation not yet fulfilled belongs, that does not relate to the final judgment: the first the harvest, predicted Isaiah xviii. 4—6, and by St. John, with (as I think) evident reference to the prophecy, Rev. xiv. 15, 16; the second, the vintage, predicted Isaiah lxiii. 2, 3, and by St. John with like reference, Revelation xiv. 18—20, and Rev. xix. 16; the third, the capture of the beast and false prophet, Rev. xix. 20, Dan. vii. 11; the fourth, the invasion and consequent destruction of Gog and Magog, Ezek. xxxviii. xxxix. Rev. xix. xx. Zech. xiv. Joel iii. from the immediate context of the prediction, Psalm cxlix. 6—9, (the only passage of that sacred book which occurs to me that it seems requisite to mention) I apprehend it refers to the judgment of the great day, symbolizing in signification with 1 Cor. vi. 2, 3, and Rev. iii. 21. In investigating the future fate of nations, so far as it has seemed good to infinite goodness and mercy to unveil it, those prophecies which are undeniably accomplished are as beacons lighted by no erring hand to guide us on the way. Now, if we except Jerusalem, typical both of the Christian church, and that glorious state into which nothing that defileth

can enter, Rev. xxi. 27 ; it does not appear (to the best of my recollection) that the sacred writers use the names of countries or cities in a typical* acceptance, at any rate it is not their usual custom and therefore ought not to be assumed unless the context renders such acceptance necessary. How then, it will naturally be asked, can you apply Isa. lxiii. 1—6 to the Turkish empire, I answer that† prophecy proceeding from that omniscience which sees effects in their causes, and the end with the beginning, records the principal revolutions of states from the time of its delivery to the latest generation, and when it relates to a distant period, frequently respects the local position of a country, or city, instead of the descendants of the inhabitants at the time of its delivery, as Ezek. xxvi. 5. Jer. l. 39. Isa. xiv. 23. Now it is evident that such predictions may designate judgments on the then proprietors of the soil, or on adjacent nations. It is in this sense that I consider the term Edom, in the passage in question, to have respect to the Turkish empire, referring, I apprehend, to the same event predicted Isaiah xxxiv. from

1—8 inclusive ; this identity may, I think, be fairly inferred from the 4th verse of the lxiii chapter compared with the 8th of the xxxivth, the expressions of the 2d verse of the xxxivth must be circumscribed by the general tenor of the prophecy ; the importunate petitions which conclude the lxiii, and compose the lxivth chapter, manifestly relate to the re-occupation of Palestine by the ancient people of God ; and the predictions in Zech. xii. Zeph. iii. from the 8th to the end, Dan. xi. 44, 45, all evidently referring to the same event, render the whole clear ; from Dan. xi. from the 40th to the end, and Zeph. iii. 8. 15, we learn who are the people against whom the denunciations are levelled ; from Isaiah, the site where the final victory is to be obtained, the distance of which from Judea well accords with the resisting power hostilely occupying “the glorious holy mountain,” Dan. xi. 45 ; and are apprized by Zephaniah, Isaiah, and St. John, of the awful fact that the contest will be most sanguinary, which, as it will be for territory, is quite consistent with the little horn of Mahomedism being broken without hand, Dan. viii. 25. As at this time of commencing inquiry some few Jews may peruse your publication, having mentioned the prophecy of Zephaniah, I cannot but observe, how totally incompatible with the reveries of their rabbies are the gracious predictions referring to the period

* Out of respect to the less informed of your readers, I beg to observe, that St. John uses the terms Babylon, Sodom, &c. not in a typical, but simply in a figurative sense.

† To prevent misconception, it may be proper to observe that in this passage, I refer to the predictions of all the prophets concerning the same country, considered as a whole.

when "all the land (evidently Palestine) shall be devoured with the fire of Jehovah's jealousy, and their enemy be cast out:" (which according to their own views will not take place till the advent of Messiah) "I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord," Zeph. iii. from 8 to the end. Surely the manifest contradiction should induce them, each for himself, to investigate the scriptures with earnest prayer, lest that come upon him which is written Prov. i. 24—31. The evident incompatibility of the predictions in Zech. xiv. with those in Zech. xii. manifestly shews that the former relates to the fourth period; and as the sentence of perpetual desolation against Tyre, Ezek. xxvi. 21, may refer to the continental city only, of which, in strict accordance to the prophecy, no vestige now remains, there appears no ground to question that Joel iii. relates also to that period.

Notwithstanding the length to which this letter already extends, I cannot forbear attempting with your permission a few suggestions on the beast of Dan. v. and the present period of the harvest. The ten horned beast as revealed to Daniel was a complex animal, emblematic both of the heathen dragon, and of the secular and

ecclesiastic apostate beasts of St. John, and as the kingdom of the Lombards was unquestionably one of its horns, the membranous uniting ligature was evidently the domineering superstition of apostate Rome; but as in the visions of St. John, the heathen government, and the secular and ecclesiastic departments of the apostate power have each its distinct emblem, does it not follow, or, at least, is it not highly probable, that the ligature of the horns of the secular beast, is also secular, and as St. John saw the beast complete, even with its seventh short lived head, Rev. xvii. 10, could there be a more exact counterpart than the nine electors and the imperial head? for there is evidently no incongruity in the paramount government being also an integral influential part of the territory of the beast, but for its body, as well as horns, to denote territory, would render the emblem confused. The life of a prophetic beast is its principles; why may not its body denote *those* who imbibe, and perseveringly act on its principles? this acceptance of the term gives an infinitely awful indeed, but obvious and scriptural sense to the beast and false prophet being cast alive (i. e. their bodies, Dan. vii. 11) into the lake of fire burning with brimstone, and precludes the incongruity of reckoning our favoured country, which neither politically, nor by the profession of the same corrupt faith, is united to the

beast, as one of its horns, though, doubtless, in proportion as we partake of the crimes of the apostacy, we have reason to apprehend we shall not be exempted from its plagues.

When there appeared to St. John a great sign in heaven, Rev. xii. 1, it related to events previously predicted under another form, so I apprehend when the visions of the Almighty were advancing towards another crisis, and he saw another sign in heaven great and marvellous, Rev. xv. 1, it was explanatory of the manner in which the earth was to be reaped, Rev. xiv. 16. That we are indeed far advanced in this period of the harvest seems to me quite evident, from comparing Rev. xvi. 19, with the xviith chapter, a blazing beacon lately illumed in the course of divine providence, which sheds its benign light on either side the beast therein described, ascends not from the sea, but from the abyss, (and that too as a judgment on the impure woman) the distinguishing emblem of an infidel power, for such were the locusts, Rev. ix. 2, 3, he is of the seventh short-lived head of the secular beast before delineated, a short but most apt description of republican France at its first rise, when ascended, i. e. when France became professedly infidel. He slays the two witnesses, Rev. xi. 7, evidently from this circumstance, the sacred scriptures of the Old and New Testament, his horns hate the woman, devour her substance,

and receive power with him but for an hour, or very short space, and he abideth not, but goeth into perdition. Could a more accurate sketch be given of the history of our own times. This luminous prophecy shews us the precise point of the prophetic series at which we are arrived, and that the next predicted event is the destruction of Rome, though not, it would seem, till she have again by persecution, or war, imbrued her hands in the blood of the saints, for Rev. xviii. 6. seems to refer to recent injury. The predicted short duration of the seventh head of the secular beast exactly accords with the revival (of which we are witnesses) of its sixth head, under which it will doubtless continue until its awful end, though with what horns* time will best shew: fain would I hope that the protestant kingdom of Hanover, so closely united to the protestant throne of Britain, will not again be found in the number. It is a clear and most exhilarating fact, may our hearts be suitably affected with its contemplation! that though there does not appear any scriptural ground for dating the practising or continuing of the secular beast, and its ecclesiastic deceiver, from an earlier period than the healing of its sixth head in the person of Charlemagne, it is clearly re-

* That as the ram did not shed its horns, therefore the ten horned beast will not, is clearly a gratuitous assumption, being contrary to the analogy of nature.

vealed that the judgment on Rome will be followed by a time of abundant refreshment from the presence of the Lord, so that the faith, love, joy, and purity of the church, will far exceed the standard of any former period, Rev. xix. 1—9, and, consequently, the awful conflicts of the wine press and capture of the beast, terrible beyond example to her enemies, be conducted in the faith and fear of the Lord, and in love to God and man.

As it is not my intention again to intrude upon your attention (unless I should feel it right as a respondent) I intended in conclusion to offer some reasons for the exhilarating persuasion to a British heart, that our native land is the country addressed, Isa. xviii. the end of the earth, Isaiah lxii. 11, 12, the Tarshish of Ezek. xxxviii. 13, and principally, but not exclusively, the Tarshish of Isa. lx. 9, lxvi. 19, in the humble hope, that some few at least of her sons, nerved by the encouraging prospect, might with renewed energy seek by earnest prayer, and judicious efforts, and in a spirit far superior to the debasing trammels of party views, her spiritual and temporal welfare; but warned by the length of the letter, I forbear, and leave the discussion to more competent heads, and abler hands, sincerely praying that the Spirit may be so poured upon us from on high, that we may run and not be weary, walk and not faint, in every path of duty, and labour of love. Φιλω.

P. S. It may be proper to observe, that the peculiar awfulness of the prediction respecting the body of the beast and the false prophet, is probably designed to intimate, that as its obstinate adherents after the previous judgments of the Most High, will be sinners above the rest of mankind, the awfulness of their eternal doom will proportionably preponderate.

REMARKS ON W. Y. K.

To the Editors of the Jewish Expositor.

Gentlemen,

IT is too much the practice of the day to propose amendments of the authorized version of the Bible, where no such amendments are required. It would be easy to enumerate *improvements* which are not less at variance with the comments of the best Hebrew critics, than with the grammar and idiom of the Hebrew language itself. After so much pains have been bestowed on the Hebrew scriptures by critics of equal erudition and ability, it is not likely that many emendations, supported by competent evidence, can now be suggested which have not already been submitted to the public, at periods when Hebrew criticism was cultivated with more assiduity and success, and on sounder grammatical principles than at present.*

* See Historical and Critical Inquiry into the interpretation of the Hebrew Scriptures, with Remarks on Bellamy, by J. W. Whitchurch.

These reflections occurred to me, on reading in the Jewish Expositor for August, a proposed amendment of 2 Kings iii. 11. Your correspondent W. Y. K. does not propose this amendment on his own authority, but on that of some nameless critic; and he builds on it a new point of resemblance between Elijah and the Baptist, which of course must fall to the ground, if the new interpretation cannot be supported on principles of sound criticism. That this is the case, I think a very few observations will be sufficient to shew.

Your correspondent says, "He [Jesus Christ] was first baptized by the Baptist; and if, as I am assured, the latter part of the 11th verse of the iiii chapter of the 2d book of Kings, should be rendered, *This is Elisha the son of Shaphat, on whom water was poured by the hands of Elijah*, then Elijah having been at least a type of the Baptist, this rite of sanctification to high and peculiar functions in the service of God was also thus prefigured."* Now there are three objections to this new translation. The passage in Hebrew is as follows: וַיַּעַן אֶחָד מֵעַבְדֵי מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר כֹּה אֵלִישָׁע בֶּן שָׁפָט אֲשֶׁר-יָצַק מִים עַל-יָדֵי אֵלִיהוּ
Thus accurately and literally rendered in our authorized ver-

sion, "And one of the king of Israel's servants answered and said, Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah." I will now proceed to my objections.

1st. כֹּה is an adverb of place, and is *never* used as a pronoun. "כֹּה, hic, huc." Buxtorf, Taylor, and Schindler. "Here, hither." Parkhurst. 2d. I cannot find that אֲשֶׁר ever signifies *on whom*, unless when followed by בּוּ. 3. יָצַק is the third singular preterite Kal, and not Puhall, and consequently cannot have a passive sense. I will now subjoin the Hebrew sentence as it ought to be, to justify your correspondent's new translation. וַיֹּאמֶר זֶה אֵלִישָׁע בֶּן שָׁפָט אֲשֶׁר יָצַק בּוּ מִים עַל יָדֵי אֵלִיהוּ

I cannot at present consult the versions in the Polyglott, but the Septuagint and Vulgate agree with our authorized version. That of Junius and Tremellius is as follows: "Est hic Elishahh filius Shaphati, qui infundebat aquam manibus Elijæ." In a note on *infundebat aquam*, they observe, "i. e. ministrabat, synecdoche."

It would be well if all who propose emendations of our established translation of the Bible, would make a point of stating the authorities by which their emendations are supported.

KIMCHI.

Falmouth, Sept. 24, 1820.

* Jewish Expositor, August 1820, p. 305.

JACOB'S ANSWER TO THE OBJECTIONS OF C. D.

To the Editors of the *Jewish Expositor*.

Gentlemen,

MY former observations on the regnant head of the beast, and judgment of the harlot, have been treated rather unceremoniously by C. D. but convinced that a more important subject never came under discussion, you will allow me, I trust, in replying to his remarks, to offer in support of my proposition, such other considerations as have long influenced my own mind.

I have been deemed inconsistent with my own principles, in not referring the epoch of the vision, Rev. xvii. to a time subsequent, instead of previous to the pouring out of the vials; because, as C. D. observes, the detail of the vials is contained in the preceding chapter. I perfectly coincide, however, with the general opinion of commentators, that the effusion of the vials constitutes the judgment of the beast and harlot. Mr. Frazer's excellent rule, "that the internal marks of the Revelations may be fitly compared to the corresponding loops in the curtains of the tabernacle, and shew where the collateral prophecy is carried on, and where to connect them so as to form one connected prophecy," *proves* from the circumstance of the *vial-bearer* being the commissioned interpreter, and his object being to shew to the apostle, the *judgment* of the great whore, the

propriety of placing the chronology of the vision *BEFORE*; and not after the pouring out of the vials. The apostle in the three preceding chapters, has, in my view, gone completely into the history of the beast and harlot, and closes his general account by a detail of the vials which form the judgment. In the seventeenth chapter, it is equally evident, that the vial-bearing angel was commissioned to give still further elucidation of the *time*, and in the following chapters, of the *nature* of the judgment to be inflicted, and thus to point out the marks by which the church in future ages, might be enabled to judge of the *maturity* of the times, and thence when the signs appeared, be encouraged to "lift up their heads, knowing that their redemption was drawing nigh." In fact, as Tillinghast observes, "the interpretation of the vials is contained in chap. xvii. et seq."

Upon the presumption that St. John is to be considered present, when the harlot was about to receive her judgment, I confess that the objections of C. D. to my application of the words, "ONE IS," do not appear to me to possess much point, nor does the last verse of the chapter at all militate against my position, but rather confirms it. Sir I. Newton observes, that "many things in this prophecy are spoken of *as present*, which were *not present*, when the prophecy was given; but which were *present*

with respect to some *future time*, considered as *present in the vision*, and that the words, 'Five are fallen, ONE is, and the other is not yet come,' though usually referred by interpreters to the time of *John the Apostle*, are NOT to be referred to the age of John." C. D.'s argument, if good for any thing, would prove also, that as soon as the beast began to breathe, he ceased also to live, for in the same chapter it is said, that he "GOETH into perdition," and it would be strange indeed, if the apostle could adopt such language, and predicate that of the beast as immediate, which could only be applied to him seventeen centuries afterwards. C. D. may smile, if he pleases, at the application of such language to that "miserable, broken down city," as "that she now reigneth over the kings of the earth," but facts demonstrate that her principles are now powerful and predominant, and it is the boast of the present Catholic body, that the members of that communion are as numerous as ever. I am indeed surprised, that C. D. should venture to apply this last verse to the *city of Rome* in the *apostolic age*, for if there be a given point on which commentators are agreed, it is, that the harlot symbolizes *ROME PAPAL*, and it is notorious, that her power was neither assumed nor confirmed till after the lapse of many centuries.

The objection of C. D. that the ten horns denote the ten

Gothic kingdoms, of which it is stated, that they "have received no kingdom as yet," and that, therefore, the epoch must be placed BEFORE the fourth and fifth centuries, is, certainly, on first sight, more formidable; but such an argument is not invulnerable.* Surely C. D. does not mean to assert that the ten Gothic kingdoms are the *identical* ten horns, during the whole period of the beast's tyrannical reign; if so, he is at variance with the calculations of not less able commentators, who have enumerated in each succeeding century, even up to the present time, other ten kingdoms, still constituting, however, in all ages, the prophetic number, TEN. There is a manifest difference of character between these ten kings of John, who "are of one mind, and give their strength and power to the beast," and the ten kings of Daniel, represented by the ten toes of his prophetic image, who are divided in interests, being "partly strong, and partly broken;" yet both symbolize the component parts of the same empire. "There is no need then," says an ad-

* It is important to observe, that C. D. has omitted in his quotation, all the passage which precedes it, after the words "One is, and the other is not yet come." but which plainly demonstrates the connexion with the beast "that was, and is not. Even he is the *eighth*," observes the angelic interpreter, "and is *of the seven*, and goeth into perdition." The natural inference is, that the kings receive their power of and with the beast, while subsisting under his last form and in his latest stage of existence.

mirable author, "to suppose that the ten horns which are to be the destroyers of Babylon, are the identical ten horns which constituted the wild beast portrayed by St. John, chap. xiii. and represented by him as principally carrying on his tyranny for the period of 1260 years. They are their immediate successors." *Illust. of Popery*, p. 511. I want no better authority in support of my argument. The difficulty can in this case be reconciled only by the fact which I have assumed, that the vision of John, Rev. xvii. relates to a different period of the empire, and towards its final termination.

The angelic interpreter observes, that "they receive power ONE HOUR with the beast." These few words have proved a knotty point to all commentators, who coincide in opinion with C. D. Hence they have been induced to interpret the "ONE HOUR," "*as at one and the same time with the beast,*" i. e. as they observe, "during the whole period of the beast's tyranny." These ten kings, however, according to my view, receive their power towards their latest stage of existence, and by the words, "ONE HOUR," is manifestly intended a very short period of time, and the appointed time of judgment. Mr. Penn considers it a "very short term," "exceedingly short,"—"that the last tyranny will be permitted to exercise its overbearing violence in the church of Christ only for a very short

term." That "the time allotted for the paramount dominion of the beast among its contemporary dependent powers is restricted in the terms of prophecy to the mysterious, but evidently short duration of ONE HOUR." The purposes for which they receive such power are also explained, "to make war with the Lamb, who is LORD OF LORDS, and KING OF KINGS," and as it is predicted of them, that they will "hate the whore," they employ it also to make her desolate, to consume her flesh, and burn her with fire. These are the features of their history, and only these, and they equally determine on the rule before mentioned, their chronological coincidence with other parts of the vision. To what possible event can the "ONE HOUR" be referred, but to the *judgment of the whore*, Rev. xviii. 10. "For in ONE HOUR is thy judgment come:" and 17, "For in ONE HOUR is so great riches come to nought," and I would here observe, in opposition to the presumed statement of C. D. that at the very moment of her destruction, her admirers are heard to exclaim, "What city is like unto this great city?" verse 19. "For in ONE HOUR is she made desolate." It is the city which the woman symbolizes, of which it is recorded, that "in her was found the BLOOD OF PROPHETS, and OF SAINTS, and of all that were slain on the earth." The war with the Lamb, even C. D. will allow

to be the last grand drama in which the beast and his confederate kings will be permitted to act, and I think it morally impossible to refer this part of their history to any other, than that period in which the conqueror is described as going forth to battle, having "on his vesture and on his thigh, a name written, KING OF KINGS, and LORD OF LORDS." The desolation of the harlot, and the consumption of her wealth and influence, must also be the last catastrophe she will experience, and with respect to the time of these occurrences designated by "one hour," which words may be translated, one time or season, I am inclined to think, for reasons, the discussion of which, it may at present be prudent to wave, it may be referred to the forty two months or times of the beast's whole duration, comprehending one such time or period of thirty years, and as in my opinion, the Napoleonic, or short-lived head, was subverted in 1814, that it will terminate in 1844, and the tyranny in its last form then wholly cease. As the *vial-bearing angel* was then acting as nuntius to St. John, and exhibiting the beast and his confederate kings, at the time when the harlot was about to receive her judgment, and when these traits of their character only were pointed out, the apostle must be considered as present at that time only also, and not in the apostolic age.

C. D. admits however, that

"the angel does indeed set forth the judgment of the harlot, but equally sets forth *her preceding power and prosperity*; that the vision clearly contains the *whole history* of the Roman beast and tyrannical harlot, and that by this, the chronological point of time is determined to the age of the apostle." Here, also, I am compelled to differ, for I do not discover any one circumstance that does not induce in my mind a direct contrary conclusion. Let us examine: The woman is shewn to St. John when SEATED on a scarlet coloured beast in the fulness of her splendour, and the acme of her glory, and when *already DRUNKEN with the blood of the saints, and the blood of the martyrs of Jesus.*" She is discovered then, NOT when preparing to mount, but when FIRMLY SEATED on the back of the beast, NOT meditating her repast, but when fully gorged and drenched with the BLOOD of her victims. I will not presume to imagine that the harlot symbolises any other power than ROME PAPAL, and though, perhaps, I am not so well versed in her early history as C. D. may be, yet up to the fourth century I consider her as rather sinned against than sinning, and that from thence to the fourteenth she rather exhibited the character of a mercenary, than a persecuting power, her great object being more to empty the pockets, than shed the blood of her subjects. During

the dark or leaden ages as they have been called, there does not indeed appear to have been a sufficient resistance to her authority to have occasioned on her part, such bloody proceedings. The reign of terror and of blood may be dated from the fourteenth to the close of the seventeenth century, and at the latter period only can her ravenous appetite be said to have been FULLY SATIATED. From between this epoch, therefore, and the present period, must the chronology of the vision be determined, or it is yet future. If any other proof were wanting of a matter, which to use the language of C. D. in good sooth, requires no formal proof, that the epoch of the vision *cannot* be carried back to the apostolic age, it will be found also in the second verse, in which the interpreting angel, expressing his intention to shew to the apostle the judgment of the great whore, observes, "With whom the kings of the earth HAVE committed fornication, and the inhabitants of the earth HAVE BEEN made drunk with the wine of her fornication." C. D. *cannot*, I am sure, shew how these terms are in any sense to be chronologically ascribed to the age of St. John.

There is another particular which at least confirms the same point. The *scene* is laid in the *Wilderness*. The whole book of Revelations affords no instance, more than of one woman driven into the Wilderness—that woman was to continue

there 1260 days—there the angel guided St. John—and there the apostle found the harlot enveloped in her mass of superstition, error, and blood, symbolically described by "the wilderness." But the commencement of her wanderings in that desolate region cannot be dated earlier than the sixth century, after her period of gestation, in consequence of her union with the civil power, and it must have been at some intervening period between that and the present or some future period, that the chronology of the vision must be fixed. I am inclined to think we may date her wandering from the year 584, when she first broached the monstrous and blasphemous doctrine of "infallibility," on which she rests all her pretensions to power and universal subjection, and by which the man of sin "as God, sitteth in the temple of God, shewing himself that he is God." But she was exhibited to the apostle's view *in the wilderness*, when she was about to receive her judgment, and, therefore, the period is determined towards the close of her abode in that desolate region.

Till C. D. can refute also another position, I must continue to entertain the opinion before expressed of his erroneous interpretation. The ascent of the beast from the "bottomless pit," described as it is in the eighth verse, followed immediately by the words "and goeth into perdition," conveys to a common under-

standing the idea of his quick destruction after his ascent. That "bottomless pit," which, in the judgment of the best commentators, should be translated "abyss," depicts a tumultuous or revolutionary state of the nations. Only two grand epoeha can fairly be pointed out, applicable to such a state of affairs. The first produced by the irruption of the Gothic tribes which inundated the western empire, and the last, when after 1200 years of comparative order, the whole frame of civil society was again disorganized. The first gave rise to the beast from the sea, as symbolized in the thirteenth chapter—the last convulsion, if I mistake not, re-produced his ascent from the deep abyss into which he had been plunged by the grand and mighty conflict of these later years. I am perfectly aware that the disciples of the old school may urge objections to this, having numerous authors by me who would refer the closing terms of the verse to the times of Constantine or Augustulus, but the experience of the past thirty years fully justifies their present application*—and though I am neither a prophet, nor the son of a prophet, yet as an attentive observer of passing events, I shall err greatly, if the oc-

currences of the present time do not confirm much of my hypothesis, in the projected establishment of the German and Italian unions—at least it is an entire new feature in the history of the world, and will probably solve a symbolical figure on which commentators have expended their laboured criticisms with little or no success.

I shall say nothing to the playful, and I might add, ludicrous style of C. D.'s fourth paragraph, but I regret that he has not more soberly investigated the subject. He speaks however, as if the seven forms of the Roman government, were absolutely identified with the seven heads of the beast, and that it were little less than an "articulum fidei," and treason to impeach such an interpretation. It may be so with him, but other commentators have taken the liberty to loose themselves from the trammels of their predecessors. I would refer him to the very sensible and able remarks of Clarke, whose opinion differs very widely from his on the subject, and who considers the seven heads to be the seven electoral dignities, or chief eminences of the "HOLY ROMAN EMPIRE." But I prefer the angel's interpretation who observes, the "seven heads are seven mountains." Now a "mountain" is not a mere title, or change in the form of government in a particular kingdom, nor is it likely, therefore, that a simple change of name seven times, the power remaining untouched, should

* It is remarkable, that the first address issued by the Germanic Diet to the emperor, after the overthrow of the last despotism, is clothed in language which it may almost be imagined had been made use of in allusion to this particular case.

be represented as seven different mountains—but the term designates substantially, kingdom, dominion, or empire, and it were folly to imagine that the inspired writers concerned themselves with a Pagan city whose name was scarcely known for some hundreds of years beyond a few neighbouring cities, and in which the interests of the church, the grand and interesting subject of prophecy, were in no respect concerned. Scripture history follows the church only where it finds it. Let any man examine the declarations of Isaiah and Micah, “The *mountain* of the Lord’s house shall be established on the top of the *mountains*,” and consult his own mind whether the thought does not instantly recur, that the allusion is to the thrones, and dominions, and principalities of this world, which shall all be rendered subservient to promote the Redeemer’s glory. Hence it is, that his glorious kingdom is represented as eventually becoming a “*GREAT MOUNTAIN*,” which shall fill the whole earth, and it is evidently so described, as predicting the destruction of all the great and grievous tyrannies which preceded its establishment.

C. D. will allow that the beast symbolizes universal empire, and that the heads, as the seats of the brain, contain the directing and governing principle, but the Roman government in its early stages, for the Macedonian empire was *then in existence*, did not become the

Scripture tyranny, till one or more (but not the five) of C. D.’s symbolical heads had fallen.

That the beast symbolizes that universal tyranny which has in all ages enslaved and persecuted the church of the living God, I would adduce an authority of no mean name. “This first beast of the Apocalypse,” observes Dean Woodhouse, after describing it as possessing the most terrible parts and properties of all the beasts of Daniel, “appears to be that worldly tyrannical domination, which for many ages, even from the times of the Babylonish monarchy, for then the first beast *BEGINS* to oppress, had been hostile to the church, but more especially under the fourth beast of Daniel, the Roman usurpation, which, prior to the accession of Constantine, had afflicted the saints with many bloody persecutions. Now, under this beast of the Apocalypse, we seem to behold that same oppressive and persecuting power, renewed and continued for ages, even through the long period of twelve hundred and sixty years.” Even Woodhouse, though he avowedly agrees in C. D.’s definition of the seven heads, seems at times, to have doubted his own interpretation, for in speaking of the beast in the days of Constantine, he observes, p. 386, “He was smitten in his *ROMAN*, HIS *PRINCIPAL HEAD*.”

Assuming it then as a fact, that “heads are mountains,”

and that "mountains" in symbolical language denote tyrannical dominations, we have seen four of these heads rise and fall in the Babylonish, Medo-Persian, Grecian, and Roman dominations. Although the Greek emperor feebly strove to maintain his authority, there was a complete interregnum between the fall of Augustulus and the days of Charlemagne, when the power which he represented was constituted HEAD of the western Roman empire; and again of seventy years, between the extinction of his dynasty and the rise of the GERMAN HEAD in Otho the Great, which continued nearly to the present time, and till its subversion by NAPOLEON, the *head* of the federative republic, or *German Confederation*.

These suggestions are further strongly supported, though not exactly confirmed, by the views of a most able and intelligent writer, Mr. Penn, who observes, quoting from Putter and Gibbon, "Towards the close of the eighth century, the dignity of Roman emperor, which had been extinguished since the year 476 in Rome, was renewed in the person of Charlemagne." "And Europe dates a new era from the restoration of the western empire." "The head and body of Charlemagne were consecrated by the royal unction, he was proclaimed AUGUSTUS, crowned by GOD the great and pacific EMPEROR OF THE ROMANS, and after the

example of the Cæsars, was saluted or adored by the pontiff. The Greek emperor did not fail to recognize his own fall, and consented to a formal partition of the empires by the rule of present possession.—After the extinction of the race of Charlemagne, and a *vacancy* of seventy years, Otho the Great, king of Germany, passed the Alps, at the head of a victorious army, subdued the kingdom of Italy, delivered the pope, and *for ever fixed* the IMPERIAL CROWN in the name and nation of GERMANY."

"The last head fell and became extinct, when the GERMANIC form of ROMAN EMPIRE was dissolved, and the imperial Roman name abolished by the new power of France, 1806." "From that period, Napoleon became, in effect, the *chief and paramount sovereign* over the whole body of the last empire, and the uncontrolled despot over almost the *whole* of *Christendom*."

Mr. Penn further observes, speaking of the beast of the Revelations, that "his compound figure, like the compound figure of the image of Daniel's first prophecy, is to be understood to represent all the four prophetic empires in combination, beginning with the first of Babylon, and concluding with the last of Rome." "And in the revolutions of ages, did in fact and notoriety, erect seven successive heads of empire over the churches of God, so that though they were only

four in respect of *corporal subsistence*, as they were viewed in the *Jewish prophecy*, were nevertheless, *seven* in respect of IMPERIAL PRE-EMINENCE, in which last respect, it was principally important that they should be pourtrayed to the *Christian church*."

Premising, only, that Mr. Penn considered the Napoleonic despotism to be the headless beast after the fall of the seven heads, and that I differ with him in his view of the Greek or eastern, as a separate and distinct head from the Roman, he has enumerated these seven successive heads as the "Babylonian, Medo-Persian, Macedonian, Roman, Greek, Frankish, and Germanic, or holy Roman."

Upon the principle which Mr. Penn has endeavoured to establish; that "the primary events and periods are few in number, that to be sensible of their progressive relations, we must strip them of all detail of circumstance, and that they form those pre-eminent stages of history and prophecy, which exhibit to the mental eye a chain of summits conducting the mind by a sure and direct progress from the beginning of time to its end." If, as he observes, "we must survey the *chain of times* by those few *preeminent summits* which present an entire chain of points having mutual relation and correspondence with each other," C. D. will at least allow, that it is not necessary to undertake

a voyage to China for an explanation of the symbolical figure.

JACOB.

Sept. 16, 1820.

INSTRUCTIONS FROM THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

TO THE REV. LEVI PARSONS, AND THE REV. PLINY FISK, MISSIONARIES DESIGNATED FOR PALESTINE;

Delivered in the Old South Church, Boston, Sabbath Evening, Oct. 31, 1819.

Beloved brethren,

AGREEABLY we trust, to the good pleasure, and to the recorded directions of him who reigns upon the holy hill Zion, you have been solemnly consecrated to his service in the Gospel, by prayer and the laying on of the hands of the presbytery; and have received the right hand of fellowship, that you should go to the mingled people, now sitting in darkness, in that once favoured land, where the LIGHT of the world first shone, and thence blessed the nations with healing radiance. The great principles and rules essential to every Christian mission, have been inculcated and impressed upon your minds in the charges, delivered to you respectively when you were ordained, and in the instructions more recently delivered in your hearing to other missionaries, your beloved brethren, sent forth to the isles afar off. These you will have in

your hands, and we trust also, in your hearts—and will ever sacredly regard as constituting the leading and main part of the instructions for your mission.

What we have now to deliver, are directions of a more particular kind.

In pursuance of arrangements made for the purpose, you will embark on board the ship *Sally Anne*, Capt. Robert B. Edes, Master, now ready to leave this port for Smyrna. We are happy in the persuasion that you will find your accommodations for the passage good, and your situation not unpleasant; and in the confidence that you will commend to all that are with you the missionary character, by an example which cannot but be seen and felt, of its purity and devotedness,—its meekness and benignity; and that it will be your joint endeavour to make the best use of your opportunities and means for your own improvement, and for the benefit of others.

If, according to expectation, the ship touch at Malta, the few days of your stay there will be of great importance. The Rev. Mr. Jowett, the Rev. Mr. Conner, and Dr. Naudi, whose names and whose zeal for enlightening the shores of the Mediterranean in their whole ample circuit, are known and honoured in all the Christian world, will have it in their power, and not less, we are persuaded in their hearts, to render you very essential aid:

To them you will have letters; with them it will be your care to cultivate acquaintance, and to establish a friendly understanding and correspondence; and from them you will obtain, we doubt not, much important information, many useful notices, and such letters as will contribute to procure for you a favourable reception in Asia.

At Smyrna, the Rev. Charles Williamson, the British chaplain, has displayed an active and excellent spirit in plans and exertions for promoting designs of Christian benevolence. The British, Russian, and Dutch consuls there are liberal subscribers to the Smyrna Bible Society, and the Greek Bishop of Smyrna himself has shewn a disposition favourable to the Society and its objects. To them it is to be hoped, you will be so commended, and will so commend yourselves, as to secure their Christian confidence, kind attention, and friendly aid. And in that great mart, and place of resort from different nations, where greater freedom is enjoyed than in almost any other place within the Ottoman dominions, you may find not a few, and some of our own countrymen, with whom it will be pleasant and useful to cultivate acquaintance.

There also, you will be in a situation affording many advantages for furnishing yourselves in various respects for your great work.

For the effective prosecution of the work, a knowledge of

several languages will be of material importance; as particularly the Hebrew and ancient Greek, with which, though already not slightly acquainted, you will wish to become more intimately familiar; the modern Greek, which, though not of the first necessity in Judea, yet will be worth your attention,—especially as it will not be of difficult acquisition; the Arabic, both ancient and modern, which you will have occasion to use every day, and with which your acquaintance must be thorough; the French and Italian, of which, though you have now some knowledge, it will be desirable to acquire more; and the Turkish, which will be constantly in your hearing, and to which you will give more or less attention as circumstances shall direct. All these languages, excepting perhaps the ancient Greek, are *spoken* at Smyrna; and during your residence in that place, the acquisition of them, or of some of them, and most especially of the Arabic, will be a business to which, with the best helps you can obtain, you will give diligent attention.

You will be warranted in continuing at Smyrna as long as, from the best advices, it shall appear that you are losing no time in regard to the proper and principal objects of your mission. And thence you will proceed to Palestine, either by water or by land as shall be deemed most eligible; due regard being had to the probable advantages for becoming acquainted with

places, people, customs and manners, in travelling by land, —to safety,—and to economy in respect to time and expense.

You will understand it to be the pleasure of the Committee, that the mission should be established at Jerusalem; if it can be without hazards not to be incurred, or embarrassments not to be undergone. We are sensible that it will be a difficult station; we are not certain that the occupation of it will be found practicable, or, if practicable, on the whole eligible; but we devoutly hope that it will be; and are persuaded that if you can reside there with safety, the importance of the station will outweigh many difficulties. You will be thorough in your inquiries, will proceed with caution, and will decide with deliberate and well advised discretion.

If the decision shall be, that the time is not come for a mission to be established at Jerusalem, you will direct your attention to Bethlehém, a place less infested with jealousies and of greater salubrity; to other places of distinguished importance, within, or without, the limits of Judea; and determine in regard to your fixed residence as Providence shall indicate.

Your mission is to be regarded as a part of an extended and continually extending system of benevolent action, for the recovery of the world to God, to virtue and to happiness. In the prosecution of it, respect is to be had, not

merely to what may be effected by your own efforts directly ; but also, to the lights and facilities, the aids and inducements, which you may afford to the efforts of others, either acting contemporaneously with you, or successively to come after you. Facts are lights ; clear inductions are lights ; fair results of experiments are lights ; correct notices of evils and of remedies are lights. To lay open to the view of Christians the state of the world or of any portion of it, and to point out ways and means of melioration,—is to do much towards the accomplishment of what is possible.

Yours is a field of no ordinary description. It comprises either within itself or by intimate association, all that is most affecting to Christian feeling, or most interesting to Christian hope. There Patriarchs, and Prophets, and Apostles, and Martyrs,—and he who is their Lord and ours,—lived, and laboured, and died. There the revelations of heavenly mercy were given,—the sacrifice for the world's redemption was offered—and the commandment of the everlasting God, that the Gospel should be made known unto all nations for the obedience of faith, was delivered,—and there the first churches of the exalted Redeemer, —which once shone with his glory in all its brightness resting upon them,—now lie in ruins. The candlesticks have, long since, been removed,—the light has been for dismal centuries, almost totally extin-

guished ; and the powers of darkness have triumphed and trodden down, and led captive at their pleasure. “But the Lord will arise and have mercy upon Zion ; for the time to favour her, yea, the set time is come. For his servants take pleasure in her stones, and favour the dust thereof.” Her old waste places are to be builded ; and the foundations of many generations to be raised up.

That the hearts of all Christians may be engaged in this mighty work, that the exertions for its accomplishment may be wisely directed, and the proper means in the best manner applied,—the scene must be laid open in as clear a light as possible, and every thing comprised in it must be examined with care. The doing of what you can for this purpose will constitute no small share of the business, the interest, and the utility of your mission. For a lucid illustration of what we here mean we refer you to the *Christian Researches* of Dr. Buchanan, who desired to see the things which you are sent forth to see, and into whose design, with a like activity of benevolence and diligence of inquiry, it may be your privilege to enter.

In this part of your work, besides applying yourselves to the study of languages, you will be engaged during your stay at Smyrna. There indeed you will be on classic ground, and whatever of contribution or of service you can afford to li-

terature or to taste, with fidelity to your higher objects, will be interesting to many, and useful to the general cause. But, however inspiring the scenes where poets sung, and sages mused, and artists displayed their enchanting skill, still more sacred, exalted, and affecting, will be the inspiration from those where Paul preached,—and John saw his visions,—and the seven churches of Asia received the admonitions of HIM “who hath the key of David, and openeth, and no man shutteth, and shutteth, and no man openeth.”

The seats of those churches you will visit for the purpose of examining with Christian heart and eye, the things that remain, and seeing what can be done for strengthening them. Other places in those regions will fall within your range, and possibly Haivali and Scio, distinguished seats of modern Grecian learning. And on your journey, if you travel by land from the Lesser Asia to Palestine, many places, and scenes, and objects of deep interest will offer themselves to your notice and examination.

From the heights of the Holy Land, from Calvary, from Olivet, and from Zion, you will take an extended view of the wide spread desolations and variegated scenes, presenting themselves on every side to every Christian sensibility; and will survey with earnest attention the various tribes and classes of fellow beings who

dwell in that land and in the surrounding countries.

At Jerusalem and in Judea you will find people of many nations, Jews, Arabs, Turks, Asiatics and Europeans of different and distant countries, and of various religions, Judaism, Paganism, Mohammedanism, and Christianity.

The professed Christians are not only of different nations, but of various communions and names; Romanists, Grecianists, Arinenians, Nestorians, Jacobites, and Protestants.

With this mingled people, in all its varieties, you will endeavour, by attentive observation and diligent inquiries, to make yourselves as thoroughly acquainted as possible; in regard to their general state, their religious opinions and rites, their moral and civil habits and manners, their means of improvement; in a word, the circumstances favourable and unfavourable to the propagation of the Gospel, in its purity and with its blessings, among them.

In your inquiries especial regard will be had to the Bible: Whether copies of it exist and are read,—of what kind, and to what extent? Whether the circulation of it might be increased? In what versions, by what means, and in what amplitude? It will be an object also to ascertain what other books are in use, or are held in esteem; and what useful books or tracts might be circulated, and in what languages.

The two grand inquiries ever present to your minds will be,

WHAT GOOD CAN BE DONE? and BY WHAT MEANS? What can be done for the Jews? What for the Pagans? What for the Mohammedans? What for the Christians? What for the people in Palestine? What for those in Egypt, in Syria, in Persia, in Armenia, in other countries to which your inquiries may be extended?

You may be assisted in these inquiries by such correspondences, commenced with caution and managed with wisdom, as you may find it convenient to establish and maintain.

It will be pleasant and useful, if by the way of Snez, to which place the Bombay Bible Society extends its benevolent care, you shall be able to open and prosecute a correspondence with your brethren at Bombay and Ceylon.

The fruits of your researches, consisting of facts, descriptions, notices, reflections, comparative views, and suggestions of methods and means of usefulness,—you will regularly enter in your journals, and transmit to us as opportunities are afforded. Possibly also, you may be able to send home some books or ancient manuscripts, interesting to the student in the Scriptures, in Ecclesiastical history, or in general literature; or at least, gratifying to a laudable veneration for antiquity, or to a reasonable curiosity.

In all your communications to us and to others, it will be of high importance, that your statements and representations be correct and exact. For this

purpose, too much care cannot be employed.

This business, however, of procuring and communicating information, interesting and important as it will be, is not all that you are to attempt. You go to that land—still of PROMISE—as Christian missionaries, as ministers of Christ commissioned to testify the Gospel of the grace of God to Jews and Gentiles, to people of every nation, and name, and condition. This character you are sacredly to maintain in every place; and this commission you are faithfully to execute as you have opportunity.

It is right, however, that you should bear in mind the word of the Lord Jesus, to those whom he first commissioned and sent forth two and two, to preach in the same land: “Behold, I send you forth as sheep in the midst of wolves; *be ye therefore wise as serpents, and harmless as doves. Beware of men.*” This caution certainly was not more important for them, than it is for you.

The abettors of those different religions, and the adherents to the different sects, regard each other with mutual jealousy; and you will not think it strange if they all regard you with something more than suspicion. You will take all prudent care that you do nothing rashly, nothing inconsiderately or unadvisedly; that you do not inadvertently or needlessly expose yourselves to resentments, rapacities, stratagems,

or acts of violence,—startle prejudices, excite suspicions, or offend against laws, or customs, or ceremonies, or opinions: and that, by avoiding all appearance of earthly wealth or distinction, by Christian courtesy and kindness, and meekness, and gentleness,—and by all fair and lawful means, you conciliate civility, confidence, favour and respect.

Though you are to maintain the character, and fulfil the commission of ministers of Christ, yet you will exercise a wise discretion in regard to the publicity which you give to yourselves, or to the errand on which you are sent. It may be necessary to your ultimate success, that for some time, you withhold yourselves from public notice, and prosecute your studies, inquiries, and general object in retirement; making acquaintance, meanwhile, with individuals, as favourable opportunities are offered, and extending your circle as circumstances direct or admit.

It will be of especial importance to seek among those, who are Christians in *name*, for such as are Christians in *heart*, with whom you may be joined in one spirit. With such, of whatever denomination, it will be as delightful as it will be useful to cultivate acquaintance, friendship, and the most sacred fellowship. Some such may be found, with whom you may take sweet counsel, and go to the mercy seat of God in company; hold stated exercises of devotion and instruction, and

concert measures for doing good. Though the association be small at first, it may increase and be advanced to great utility.

Be this your motto—*Union of all who love the Lord Jesus Christ in sincerity.* Make it a steady aim to reduce the distinction of names, and forms, and minor differences of opinion, to their proper places; that they may not separate brethren, nor obstruct communion, nor hinder unity of design or of action. Let the prayer of the common Saviour and Lord, offered on that consecrated spot for his disciples then present, and all that should believe on him through their word, be remembered with the deepest feeling; “That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us.” Should this divine sentiment, this spirit of celestial union, only be duly felt by you and a few others in Judea who truly believe in Christ, how soon might scenes, scarcely less refreshing than those of Pentecost, be expected. That it may be so felt, and that the diffusive and vivifying influence may be realized, let nothing, dear Brethren, be wanting on your part.

At the house occupied by yourselves, if at no other place, you may find it safe and convenient to have stated seasons for social worship; at which you may open and allege the Scriptures, and hold such other exercises as shall be deemed

most proper. Some true worshippers, some serious inquirers, and others willing to hear, may attend; and the word of God may grow and prevail.

You may also at your house be able to receive pupils for instruction, either in a regular course, or in some particular branches. A few promising youth will be worth your attention, on their own account, and on account of the services which they may eventually render to the cause; and in this part of your work you will proceed with engagedness, as the way shall be opened to you.

It will be a primary care, that your station become a depository for Bibles, and other books and tracts, for distribution around you, and extensive dispersion. At all seasons, Jerusalem is a place of resort; and from Christmas to Easter especially, the city is filled with pilgrims from countries near and far off. Opportunities therefore, will be afforded continually for distributions to an indefinable extent. And if you find yourselves free to establish a depository and to make issues from it, and take care to let it be known in what languages Bibles and Testaments may thence be distributed, and what other books and tracts are wanted for the same purpose, you will soon receive, and will continue to receive supplies.

You must not despise the day of small things. You must not be impatient under embar-

assments and restraints. We know that your hearts are enlarged and ardent; we have great confidence also in the spirit of wisdom and of a sound mind which God has graciously given you. It will be put, we have no doubt, to a severe test; it can be adequately sustained, only by that same Almighty grace by which it has been given. You must dwell in God; and be strong in him and in the power of his might. Though straitened in the circumstances of your situation, in him you need not be straitened. When he pleases, he can bring you out into a large place. From small beginnings he can advance your work in its several parts, to extensive operations and mighty results. It may be esteemed by the world a fool-hardy enterprise, but the world knows not what it is to trust in the promised aid of EVERLASTING STRENGTH.

If, however, it shall seem good to the Sovereign Lord of missions, that you should labour, as many of his servants have, both abroad and at home, without seeing the desired effects; still, if faithful, your work will be with him, and you will be glorious in his sight. If you are permitted to plant the grain of mustard seed, though it come not to be a great tree before you rest from your labours, it may ultimately, nevertheless, be for life to many nations, and for an everlasting praise.

Your mission,—associated as

it will be, in every Christian mind, with all that is interesting in the ages that are passed, and in the ages to come, will have a strong hold upon the Christian community, and every circumstance of it will be extensively and deeply felt. Does this oppress your minds with an appalling responsibility?—Let it encourage your hearts with the cheering assurance of being helped with many prayers.

The Jews have been for ages an awful sign to the world. But the period of their tremendous dereliction, and of the severity of God, is drawing to a close. You are to lift up an ensign to them, that they may “return and seek the Lord their God, and David their king.” They will return. The word of promise is sure; and the accomplishment of it will be as life from the dead to the Gentile world. The day is at hand. The signal movements of the age indicate its dawn. It may be your privilege to prepare the way of the Lord. It may be your felicity to see some of the long lost children of Abraham, returning with dissolved hearts; and confessing with unutterable emotions, that the same Jesus, whom on that awful spot their fathers crucified, is, indeed, the Messiah, the hope of their nation, and of all the nations of the earth. It may be your distinguished honour to be leadingly instrumental in “building again the tabernacle of Da-

vid which is fallen down, and the ruins thereof, and in setting it up; that the residue of men seek after the Lord, and all the Gentiles upon whom his name is called.” It will be our unceasing prayer, and the unceasing prayer of many, that your mission may be crowned with all this joy and all this glory.

You will tread upon the ground on which prophets and apostles trod; on which Jesus Christ went about doing good, enduring the contradictions of sinners, and weeping over their obstinacy and wretchedness, until he sealed his message of mercy with his blood. Be it your care to tread in his steps. Keep your eyes steadily fixed, *looking unto him*, that amidst your toils, and difficulties, and discouragements, you be neither weary nor faint in your minds. He is your leader and commander. That land belongs to him. There again he will establish his throne, and will reign from sea to sea, and from the river to the ends of the world. And his word is sure; “To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am sit down with my Father on his throne.”

We commend you most affectionately to the grace of God. You will ever be upon our hearts. *Yes, dearest Brethren, we will strive together, and the churches in this place and throughout our land will strive together in prayer to God for*

you, that you may be delivered from them that do not believe in Judea, and that your service for Jerusalem may be accepted of both Jews and Gentiles there.

By the Prudential Committee.
S. WORCESTER, Secretary.

PROCEEDINGS OF THE LONDON SOCIETY.

ACCOUNT OF THE LATE JOURNEY OF THE REV. MESSRS. WAY AND MARSH, IN IRELAND.

OUR readers have already been informed that the above gentlemen left London in April last to advocate the cause of the Society in Ireland. They attended the Anniversary Meeting of the Dublin Auxiliary, and preached the following Sunday to crowded congregations. After quitting Dublin, they preached also at Monastereven. They then proceeded to Limerick, where they were most kindly received and patronized by the Bishop, Dean, Archdeacon, and Mayor, who all attended the Meeting held in that place. The Lord Bishop was in the Chair, and in a forcible speech called the attention of those assembled to the great cause which was to be pleaded. They afterwards preached in the churches of the Rev. Mr. Hoare, and the Rev. Mr. Fitzgibbon, where the Bishop also was present. The Very Rev. the Dean afterwards offered the use of the pulpit in the Cathedral for the same purpose, but time would not permit them to avail themselves of it. They

then went forward to Charville, where they were hospitably entertained by Col. Roberts, and much interest was excited at the Meeting which was held there. They afterwards attended a Meeting at Fermoy. At Cork, an immense assembly was collected, and a Society formed. Several excellent speeches were made by the Rev. Dr. Quesny, Messrs. Pope, Logan, &c. At Kilkenny also, a Meeting was held under the patronage of the Rev. Mr. Shaw, and much interest excited. They also attended a Meeting at Drogheda, where Col. Skeffington presided, Archdeacon Bissett, Messrs. Foster, MacIntock, and many neighbouring gentlemen were present.

The Rev. Mr. Marsh now returned to England, and Mr. Way proceeded on the 1st of June to the west and north of Ireland, accompanied by the Rev. Geo. Hamilton, in whom he found a most valuable co-adjutor. Mr. Way preached at Kilcommack and at Athlone, where he was hospitably received by the Earl of Castlemaine. Sermons were also preached at Galway by Mr.

Way and Mr. Hamilton. On their arrival at Tuam, they found both the palace and the Cathedral opened to them by his Grace the Archbishop. Nothing could exceed the gracious reception which he gave both to them and to the cause which it was their object to advocate. At Boyle they were received into the hospitable mansion of Lord Lorton, and during three days which they spent there, his Lordship assembled his family and the neighbouring gentry, to hear these friends of Israel expound those parts of scripture which relate to the future conversion of that people. His Lordship kindly took the Chair at the Meeting at Boyle. Two sermons were preached at Sligo, that in the Morning, by Mr. Way, and that in the Evening, by Mr. Hamilton. At Coleraine, a sermon was preached by Mr. Way, and also at Antrim. At Armagh, they were kindly received by Lord Lifford, the Dean of that Cathedral. Mr. Way preached at the Parish church of St. Luke's. From hence, he proceeded to Donaghadee, and after a passage of five hours, was landed safely on the Scottish coast, truly thankful to the author of all good for the kindness, hospitality, and attention which had been manifested by Irish Christians, towards himself and his fellow labourers as the professed advocates of the lost sheep of the house of Israel.

ANNIVERSARY OF THE NORWICH AUXILIARY SOCIETY.

THE Annual Meeting of the Norwich Auxiliary Society, was held in the Town Hall, on Friday the 29th of September. The Lord Bishop, who is the Patron, was not present, the fatigue of Public Meetings, being too much for his strength. His Lordship, however, expressed his fervent desire for the success of the cause. Mrs. Bathurst honoured the Meeting with her presence. The Rev. Mr. Prowett, the Bishop's nephew, was in the Chair.

The Report having been read by the Rev. Mr. Girdlestone, and the Rev. C. S. Hawtrey having given a statement of the proceedings and prospects of the Parent Institution, Resolutions were moved and seconded by J. Gurney, Esq. the Rev. Messrs. Simeon, Solomon, Way, Marsh, Bickersteth, Day, and Mr. J. McCall.

The Meeting was well attended and much interest was excited. The Rev. C. Simeon preached an impressive Sermon in the Evening to a very numerous congregation at St. Gregory's church, on the great guilt attaching to the Christian world in consequence of their neglecting to seek the salvation of God's ancient people. Four sermons were also preached on the following Sunday by the Rev. L. Way, and the Rev. C. Hawtrey.

LETTER FROM GNADAU, NEAR
MAGDEBURG.

*Gnadau near Magdeburg,
August 12, 1820.*

Dear Brother in Christ,

WHEN we some time ago had received by our friends in Magdeburg, some of the Tracts, published by your Society, and also your last Report, some of the inhabitants of this place felt deeply convinced of the importance of the object of the Society, and of the duty of every Christian to promote it to the utmost of his power. They therefore determined upon inviting their fellow inhabitants to a monthly subscription, or a free contribution, to commence on the 1st of July. The consequence, 1 dollar, 8 grossen, in monthly subscription, and 7 dollars, 18 grossen in free contribution, amounting thus for the first month to 9 dollars, 2 grossen, (about £1. 6s.). We beg you to accept this mite as a mark of our cordial sympathy in the cause. You will not be surprised to find it so very small, when you consider the smallness and the poverty of this place, and when you are told, that the want of work and of money is felt also here very heavily. But if we are not able to lend the Society any effectual assistance by temporal means, it shall be our heartfelt duty, to make up the defect

by cordial intercessions, that it may please our Lord and Saviour, to crown your labours in his name with abundant success, and soon to fulfil his gracious promises to the people of the old covenant. If you would do us the favour of putting some of your publications into our hands, we will endeavour to make a proper use of them, by exciting Christians to co-operation, and by drawing the attention of Jews, whenever opportunity is offered, to the remarkable signs of our day. As to the small contributions above mentioned, we have remitted it by our friend in Magdeburg, to Mr. Elsner, in Berlin, who will bring it in account for you. It would give us great pleasure if you would have the kindness to inform us by this friend of its receipt. As the monthly subscription is so very small, we must wait until the amount of several months has been received, until we can make a remittance again, unless we in the way of free contribution, may receive a larger sum. Remember in your prayers, the Brethren church in general, and also our small congregation, and be assured of the same, from your affectionate brethren,

J. GEORGE PIETSCH,
CHRIS. GRUNEWALD,
J. GOTTLIEB MICKE.

To Rev. P. Treschow.

POETRY.

JERUSALEM.

JERUSALEM! the evening hour
 Suits well thy widowhood,
 When failing in his race of power,
 And ebbing fast his golden flood,
 The sun declines; each weaker ray
 Tells of glory past away.
 The clouds resign their crimson hue,
 Star after star appears,
 Advancing in the deepening blue—
 Seated on Olivet, in tears,
 A Jew beheld the failing light,
 Full on his soul came Judah's glory,
 The heroes of her matchless story,
 Now darker than the coming night:
 Pharaoh and his baffled host
 Floating to the Red-sea's coast,
 Sinai's thunders, flame and cloud,
 Jehovah's awful shroud.
 The Shepherd, King, beloved of God,
 Child of his favour and his rod:
 Then rose bright wisdom's sun
 Dimm'd e're half his course was run,
 Joshua, Sampson, Maccabees,
 Crushing Jehovah's enemies.
 Past like a shepherd's tent away,
 Pictur'd in declining day.

Yet lingers still on Zion's height,
 Around the Mosque's proud minaret,*
 A cold, uncertain stream of light,
 So Israel's glory lingering set.
 Mark of its temple trampled on,

Mark of Jehovah's presence gone,
 Which there once purely shone.
 "Trampled thou art," the mourner cried,
 "City of God!" like royal bride
 Dragg'd in the dust—fair cedar thou
 Stript of its every pleasant bough.
 Better his wrath had 'whelm'd the land,
 Than thus the heathen's scorn to stand.
 Oh! when shall Israel's shepherds greet,
 On Hermon's hills, the welcome feet,
 Of him who shouts the joyful strain
 That Zion's king shall reign again,
 While watchmen from her walls on high
 Peal the sweet message to the sky?
 Oh! when shall rock and barrenness
 Forsake this heartless wilderness?
 And ye, my brethren, wider driven
 Than dust before the blasts of heaven,
 Trampled as dust 'neath Gentile feet,
 When shall your tribes in Judah meet?
 O! hasten, Lord, that happy hour,
 Gather thy chosen from the lands,
 Rescue them from the heathen's power,
 Arise, and tear away their bands.
 Oh! bid once more thy flock rejoice,
 They long to hear their shepherd's voice,
 By cooling streams thou yet shalt lead
 Thy flock escap'd the wilderness,
 Close in thy footsteps they shall tread,
 Again thy rod and staff to bless.

F. A.

* A Turkish Mosque is erected where the temple stood.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Champion, Miss E. No. 6, Frederick place, Hampstead Road,			
collected by her	.....	0	13 0
Friend,	by Mr. William Leach	.....	5 5 0
Townsend, — Esq.	by Rev. C. Simeon	.....	1 0 0
Bristol Society,	by Rev. Mr. Knight	.....	342 16 6
Chatteris do.	by Rev. J. Hatchard	.....	4 6 0
Clewer do.	by Mrs. Davis	.....	9 7 11
Manchester Ladies' do.	by S. Moxon, Esq.	.....	20 4 0
Reading do.	by Mrs. French	.....	9 0 0
Shaftesbury do.	by Mr. Jesse Upjohn	.....	1 13 11
Sherborne, Dorset, do.	by Misses Spratts	.....	10 0 0
Sherborne Lodge, North Leach, by Dowager Lady Sherborne ..		3	5 6

FOR HEBREW TESTAMENT FUND.

Jones, Mr. N.	.....	0	7 6
Sherborne, Dowager Lady, Ruscombe House, Maidenhead		10	0 0
Brixham and Churston, by Hon. G. Vernon	.....	2	7 6
Manchester Ladies' Society, by S. Moxon, Esq. from Bury	.....	4	16 0
Shaftesbury do.	by Mr. Jesse Upjohn	.....	0 7 9

FOR BUILDING FUND FOR SCHOOLS.

Episcopal Jews' Chapel Ladies' Society, by Mrs. Antenbring....		35	19 4
Exeter Ladies' Society, by Miss E. F. Woolcombe	.....	21	14 11

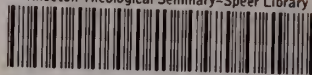
For use in Library only

For use in Library only

I-7 v.5

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8105